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EDITORIAL POLICY

To give authentic reports of the lectures and talks of Krishnamurti.

To present Krishnamurti's outlook upon life and, in the light of that outlook, to examine various aspects of contemporary thought.

To chronicle the activities of Krishnamurti.

^ ^ ^

The Editors accept no responsibility for any views which may be expressed in articles signed by the writers.

Further, Krishnamurti wishes it made clear that he cannot be held responsible for articles embodying his writings or sayings unless they are signed by him. In the reports of what he has said, every effort will be made to ensure an accurate presentation of his ideas.

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*Oh, friend
Sorrow is the flower of understanding
And it beareth the fruit of rejoicing.*

*Out of the fullness of thy heart
Invite sorrow
And the joy thereof shall be in abundance.
Sorrow shall bring forth love eternal,
Sorrow shall unfold the weaving of Life,
Sorrow shall give the strength of loneliness,
Sorrow shall open the closed doors of thy heart,
Sorrow shall conquer the spaces of eternity.*

*Out of the fullness of thy heart
Invite sorrow.
As the streams swell
After the great rains
And the pebbles rejoice once again
In the murmur of running waters,
So shall the gatherings by the wayside
Fill the emptiness that creates fear.*

*The scent is coming on the breeze.
Take not shelter
In the abode of authority
Where breed comfort and decay.
Come away, come away.
To go far
Thou must begin near.
To climb high
Thou must begin low.*

*The voice of sorrow is the cry of fulfilment
And the rejoicings therein
The fullness of Life.*

— J. Krishnamurti

LIFE'S PROBLEMS QUESTIONS AND ANSWERS (J. KRISHNA MURTI)

INTRODUCTION

Wherever I have been, throughout the world, I have been asked whether my purpose is to found another religion, to promote ceremonies, to choose disciples. To all these questions I answer that I do not wish to establish a new religion, new beliefs, new dogmas, new ceremonies, because for me all these are immaterial, unessential for the fulfilment of life.

I have no disciples, no followers, because these, to me, would be a limitation on truth.

My sole purpose in life is to help other people to attain the liberation and happiness which I have found for myself, and which is the ultimate goal for all humanity.

My teaching is neither mystic nor occult, for I hold that both mysticism and occultism are limitations placed by men upon truth. Life is more important than any beliefs or dogmas and, in order to allow to life its full fruition, you must liberate it from beliefs, authority and tradition. But those who are bound by these things will have a difficulty in understanding truth.

By the questions which have been put to me all over the world it will be seen how few people really desire to understand and to attain the true freedom of life. They bring up quotations from ancient scripture and learned authorities and confront me with them, and imagine that they have thereby put forward their own problems. But those who would understand life must seek truth outside these narrow traditional walls, away from the dictates of elders however learned, however wise they may be.

Tradition may be useful for the young who need protection, but suffering and experience should bring the desire to tear down all restricting walls and to be free. Human beings everywhere seek

for guidance, they look to authority to tell them what is right and what is wrong, what is true and what is false, what is essential and what is unessential.

If you depend on authority for your support and comfort, instead of growing in your own strength, darkness will come and hide the truth. If you depend on authority you lose your own power of creative thought.

I would set free the creative energy in each one, so that he may find himself and develop his own individual uniqueness, so that he may open up like the rose in the morning, which gives its scent to the air and delights every passer-by with its freshness and fragrance.

You can never find happiness and liberation if you merely follow another, merely listen and obey. The authority of books or of individuals can never expand the mind or the heart. On the contrary it will suffocate them.

Most people are more interested in the surface of life than in its source. They turn to authority because they fear to face life with its problems, its sorrows and pains. It is my purpose to show that no authority, however wise, can ever help. To live under authority is like living under the shadow of a tree. It may be beautiful, cool and pleasant, but as the sun moves the shadow moves, and so you have to change constantly and have no peace, no tranquillity.

When a great flood comes it wipes out hundreds of houses, lovely orchards and green fields. So if you would face truth all must be swept away and in the process there will be destruction, chaos, anxiety and great uncertainty. If you would understand truth you must realise that it cannot be "stepped down", as in a power house electricity at a very high voltage is stepped down for your use. You cannot limit truth in that way, you cannot step it down. You must attain to truth rather than seek to bring it down to the level of your limitation.

The limitation of truth is the bondage of life. I hold that when you bind life the result is stagnation and unhappiness. The freedom of life comes through understanding and not through comfort. Because throughout the ages there has been a desire to step down the

truth to the level of man's understanding, innumerable cages have been created, and man goes from one cage to another — sometimes to a wider cage, perhaps, but still to a cage.

All faiths, all religions, tend to give comfort, rather than understanding to the mind and fulfilment to the heart. Seek not comfort if you would empty the heart of its weariness, for comfort will never produce the fulfilment of life, it can only create a barrier between you and the truth you seek.

Truth will vary according to the individual perception, and true culture is the expression of this creative perception. When once you have caught a glimpse of that eternal truth it will act as a guide. As a ship is controlled and directed by the compass, so through the confusion of thought and feeling you will guide yourself by the truth you have seen. You become a light unto yourself and hence you do not cast a shadow across the path of another or across the face of another.

In truth there is no failure or mistake, no good or evil. Everything is a matter of experience for the fulfilment of life, and perfection is attained when you are beyond the need of experience.

My answers to all the questions which have been put to me are not based on the authority of learned books, or of established opinions. I have found liberation and entered that kingdom where there is eternal happiness, and I would help others to understand from that point of view.

As I am free of traditions and beliefs, I would set other people free from those beliefs, dogmas, creeds and religions which condition life. From that point of view alone do I speak, and not with the desire to instil a new doctrine or to impose a new authority. As I have escaped from all limitation, my desire is to set all men free.

I am not an oracle to solve all problems. I want to make people think for themselves. I want them to question the very things which they hold most dear and precious, so that after they have invited doubt only that which is of eternal value will remain.

— J. Krishnamurti

Question: Please explain your idea of being in love with life.

KRISHNAMURTI: In life there is equality, in form there is inequality. In life there is unity, because all life is one; in the expression of that life, which is form, there must be diversity.

Because you pay more attention to form, which is the expression of life and which cannot be unified, than to life itself, there is disunion. You want all peoples to be alike, all forms to be alike. In the expressions of thought and feeling, you want the whole world to be alike, which can never be.

In the fulfilment of life, which in its turn is truth, there is unity, and if you keep that ever in mind, and live in that unity which is life, then the diversity and discord of the expressions of life will have a different significance. You want all the expressions of life to be unified. How can that be? Think what a tiresome world it would be if we all agreed, if we all had the same ideas, the same point of view! You must be free to develop your own particular form of expression, your own uniqueness. By the desire to create equality in the expressions of life, the world at the present time has produced mediocrity. The fulfilment of life is so essential, so important, because without that there can be no peace, no understanding, no attainment of happiness.

Question: Do we not have to express our ideas in action which is, after all, concrete? Is it then a matter of continually escaping from what we make?

KRISHNAMURTI: It is. When you build a house, first you erect a scaffolding, and afterwards when you have built your house you destroy the scaffolding. There must be a constant destruction of the mould in which you create.

Question: Is not the goal of evolution dual, to attain union on the one hand and complete control over the world of matter on the other?

KRISHNAMURTI: I do not think it is dual. You cannot attain union without complete control over matter. It is not a question

of first attaining, and then expressing your attainment in form. You cannot divide matter and spirit.

There must be equality and harmonious expression in the development of life. You cannot find union by neglecting the form — that is what they have tried to do in India — nor, as they try to do in the West, by developing the form and forgetting the life. The moment you divide life into matter and spirit, you will be led into many complications, whereas if you realise matter and spirit as one, many problems will be solved. You yourself are both spirit and matter. You are responsible for the matter that exists around you, and also for the life that informs it.

Question: All life and all spiritual force must have some form of manifestation on the physical plane. You cannot send a telegram over a board fence. Why then do you say form is unnecessary?

KRISHNAMURTI: I am the first to acknowledge that forms are necessary in certain cases. But forms, when they become all-important, kill life. I am more concerned with life than with form, so I talk about life. When you understand life, you will create perfect form. You are putting form as more important than life.

All institutionalism kills life. And when you limit life by forms, societies, religions, they become more important than life itself.

It goes without saying that if you want to send a telegram, you must send it through the proper channels, through telegraph wires. (But the telegraph wires are not as important as the messages you send through them.)

Question: You say, seek life which is one, and not forms, which are many. That life is one and colourless; whence comes the diversity of its expression? If form is the expression of life, in what manner does life express itself?

KRISHNAMURTI: I said, love life, and there you will find unity. In forms there must be diversity. You are trying to unify the forms, which can never be done. You must go beyond all

this. When a river comes from the distant mountains, at the source there is unity. But as it goes through many lands, many channels of that river are made and there is diversity, though the water of the river is the same. You are trying to unify those channels.

“For life is one and colourless; whence comes the diversity of its expression?” One man goes to the well with a silver pitcher, another with an earthen jar, and yet another with a brightly polished copper vessel. There is great difference in the vessels which hold the water, but the water is the same in all.

“You cannot hold the winds in your fist, nor gather the waters of the sea in a garment”, and you are wasting your time in the examination of the vessels which hold the life.

Question: You say, “I am one with the Beloved”. Who do you mean by the Beloved?

KRISHNAMURTI: The Beloved of each man will vary according to his own values, his own growth, his own understanding, his own suffering. To me the Beloved is every one of you; the blade of grass, the poor and the rich, the unfortunate dog and the magnificent mountain, the glorious trees and all the Gods. That is my Beloved.

Question: You attest, from personal experience, the possibility and value of attaining eternal happiness and freedom and you wish to show us the simplest and most direct way of doing the same. Your message has to be in general terms to reach all and it is doubtless difficult to define in the limitation of words what is behind and beyond words. But the result, for some of us at least, is a sense of vagueness and elusiveness.

It is quite true that if we want to get anywhere, we must decide on our goal. But the word “goal” suggests an end, whereas you are speaking of something “eternal”, of “life”, of “truth”, which are abstract concepts only known to us in their partial, varied, concrete expressions. Do you mean that the abstract, infinite, eternal principle which you

call "life" or "truth" enjoys expressing itself in manifested forms and that you invite us to learn to participate in that joy of creation? But how? And why are pain and suffering necessary for understanding? Is it that we can only thus enjoy their opposites? What comfort will, say, a hungry, unemployed man find in your message?

KRISHNAMURTI: There is unhappiness, only when life is held in bondage. The moment you give life freedom, though at the beginning there may be sorrow, at the end there will be lasting happiness. When I use the word "goal", though it has a limited sense, I do not mean an end as such. It has no beginning and no end; life has no beginning and no end; truth has no beginning and no end. It is the limited mind that puts a limitation on life. When I use the word "goal" I modify it with the words "without beginning or end".

Now the next question is: "Do you mean that the abstract, infinite, eternal principle which you call life or truth enjoys expressing itself in manifested forms and that you invite us to learn to participate in that joy of creation?"

What is the good of life if that life does not express itself? You all are the manifestations, the expressions of that life. And sorrow, pain, joy and ecstasy are all manifestations of life; they are its expressions. If you do not participate in them and enjoy them, life has no value for you, life does not fulfil itself in you.

"And why are pain and suffering necessary for understanding?"

Have you ever met a man who has not suffered and who yet has understanding? Or a man who has not been through pain, who can have sympathy, or affection? You ask me: Why is it necessary to suffer or to have pain? I maintain that as long as life — which is thought, feeling and something much more — is held in bondage, is limited, there must always be pain and suffering. The more you liberate that life, the less of pain and of sorrow there will be.

"And what comfort will, say, a hungry unemployed man find in your message?"

Probably none. Friend, the hungry and the unemployed are your creation, the production of your civilisation. And to alter civilisation, which is the expression of life, the life must be made pure and released from bondage. If the life is impure, civilisation will be impure. And the hungry, the unemployed, the oppressed, are the result of a civilisation which is crooked. So it is no good merely giving food to the hungry: you must alter civilisation, its very thoughts and feelings. That means that you must return to the source, which is life, and purify that life.

In the next issue of the Bulletin we hope to continue the series of Questions and Answers begun in this number. We wish to inform readers that those who desire extra copies should order them well in advance of the date of issue.

— The Editors

THE WISDOM OF EXPERIENCE

AN ADDRESS GIVEN IN BENARES, INDIA

BY J. KRISHNAMURTI

As a tree with many branches is able to give to the weary traveller of its shade, so everyone who desires to have a pleasant journey on the road of life must have the knowledge that is gained through true experience. For it is not the knowledge of mere books, of intellectual theories, but the knowledge born out of true experience, which is cultivated by constant thought and nourished by constant observation, that will help in the true understanding of life.

To understand and to appreciate, as I have said so often, you must learn to observe. For the understanding of Truth and the understanding of Life come when you are able to translate what you observe into your daily life. The other day I was going from Shanti Kunj to the T. S. Hall and it was raining. Every leaf was throbbing and was purified. There was a man, a gardener, all covered right up to his nose, sitting on the bridge between Shanti Kunj garden and the gate. I wonder how many of you have noticed him. As I could not speak Hindi, I asked the friend who was walking with me to tell the man to go into the verandah, because it was raining and it was not very pleasant to sit outside during rain. That friend assured me that he was quite used to it, or words to that effect. It struck me how callous one becomes to things which one observes every day. I imagined, as I went into the hall, that the old man caught cold and fell ill, and what a lot of difficulties he and his family would have to undergo as the result of his sitting in the rain. There was a verandah close by, where he might have sat without anyone objecting, and yet everyone passed him by and never told him to go into the verandah. Instead of meditating so much on the Ganga, and performing your *tapas* and all the complications which you consider necessary for a spiritual life, I wish that you could learn truth and understanding in the little incidents of life, not by learning great lessons, nor in making great sacrifices. If a

dog in the street is mangy, without hair, eaten by many insects, a thing really pitiable to look upon, hardly able to stand upon its legs, how many of you — who are young, who go to school, who ask complicated questions and, as you grow older, perform all kinds of ceremonies, go to the Ganga, go to the sacred places, visit shrines — have ever given a thought to that unfortunate dog? What does it matter whether you attain or whether you find delight in a certain truth, if you do not translate that delight into practical life? Many friends of mine come to me and ask me to tell them how to meditate. I look at them for a long time, not patronisingly, not pityingly, but with sorrow in my heart, wondering whether by meditation they are going to solve the sorrow of the man on the bridge sitting in the rain, or the pain of the dog which is hungry and mangy and which everyone avoids. If you do not help in such things, what is the good of your meditation, of your *tapas*? I do not know why you should meditate if you cannot give of your little understanding to another.

So, while you are young, learn, if I may suggest it, to watch the cloud as it passes across the sky, how it gives shade, where the shade falls, on whom it throws its protecting darkness from the brilliant sun, and watch on an evening the radiant cloud that delights the solitary bird that is travelling to its home; watch the bird as it alights on a branch wondering where it will get its meal, watching for every worm, watching for every grain. Observe, again, how men walk, how they behave, in what manner they dress, the manner of their talk, the mode of their eating, the way they study; for everything, if you learn to observe, has a special meaning for you. In that way I have found the truth; in that way I have established lastingly the truth within myself, in that way I have attained. I have learned to utilise every little incident that happens. When you eat a grape you take the juice and throw away the skin. The skin is of no value, you throw it aside and it dries in the sun and disappears, but the juice of the grape gives nourishment. In like manner forget the incident and remember the lesson. The lesson will give you strength to learn other lessons from other incidents and the accumulation of experience makes life complete and whole.

If you are wise, not with the wisdom of mere book knowledge, not with the wisdom that comes through worshipping images or visiting shrines and temples — though all these may have their value — but with the wisdom that is born out of experience, out of the understanding of sorrow and pain and the rejoicing of great pleasure, you will learn to walk in every street, with every man. I know a man in England, who used to get drunk every night. But one day of the week he never got drunk, because his child came home from school on that particular day. You cannot imagine what a sacrifice it was to him not to drink on a particular day when he was accustomed to being drunk every night. The affection he felt for his child, the little understanding he had evolved, gave him the capacity to sacrifice his immense craving for drink. But what do we do, who read the *Bhagavad Gita* many times in a day, who meditate, who perform many ceremonies which we think are going to solve the problems of life? We are probably more cruel to our children, to our wives, than was the drunkard. You may read the literature of the world, you may meditate, you may worship at every shrine, you may offer up flowers, but if you do not know how to treat another with affection, take another into your heart, all your meditation, all your sacrifices, all your knowledge, will be of no avail.

Learn to keep your eyes open. Every leaf that falls from a tree has a meaning, every bird that flies across the open skies can give you of its delight, its softness, its energy. Every little incident around you can teach its great lesson. If you learn from life in that way, then you do not want great authorities to drug you to sleep; you do not want doctrines to bind your life and suffocate it; you do not want beliefs to make you complicated, to make you crooked as the vine, as the creeper; you do not want shrines with their innumerable images, their gods with their many desires. Because you yourself become the holy image, you yourself become the temple. That is why you should observe and gather experience, in order to comprehend. That is the power I should like to give to you, if there is such a thing as giving; I would open your hearts and your minds.

During these days that I have been in Benares I have watched

how people listen to the various speakers, including myself, and I have noticed how little they really understand; not only do their questions betray their lack of understanding but also the way they behave. It is not a question of great understanding, it is a question of becoming less complicated in life, because truth is simple. Truth only comes to a man who is made simple by great understanding. Truth only comes to a man who has learned to utilise that understanding in relieving others, in taking away the misunderstanding from the minds and hearts of others. Truth only comes to those who tread the road of life with understanding.

When I come back next year, I should like you all to be my true companions, because you really understand. I should like the barrier between yourselves and myself to be removed, the barrier of misunderstanding and the lack of power to translate that true understanding into life. The time to grow simple, clean, pure and serene is when you are young. When you are young you must protect yourself, as a tender plant, against all superstitions, creeds and authorities. Learn while you are young, to grow as the stately palm, straight, simple and clean. The only truth, the only goal, is to grow from innumerable complexities to great simplicity. When you have achieved simplicity, true understanding of the truth is born, and you can only achieve that simplicity and true understanding when you are able to give to every incident which takes place around you its proper value, so that while you learn its lesson you are capable of forgetting the incident. In your own hand lies the glory of your own perfection, in your own heart lies the purification of affection, and in your own mind lies the power to develop individual uniqueness. Then you can utilise everything that takes place around you and build your house so strong from its foundations that it will last throughout eternity. In such a building is Truth established.

K R I S H N A M U R T I

A CRITICAL STUDY*

B Y I. D E M A N Z I A R L Y

(Concluded from the December number of the Bulletin)

We have already mentioned the dissolution of the Order of the Star, a gesture which characterises the tendency of the Krishnamurti of these later years. The desire for freedom, for deliverance. Clearly, the young Hindu declares that his only desire is to liberate the individual, unconditionally, absolutely, to deliver man from all those things which imprison him within, which mutilate him, which limit him, to the end that the Life which is within him may find its free, creative expression. His work is therefore essentially spiritual, and therefore incomprehensible to those who — deprived of spirituality — would give another meaning to his words. (In their language, liberty is often the equivalent of license.)

Krishnamurti, as head of the Order of the Star, abolishes it because he believes that Truth cannot be organized, and because he will not himself belong to any organisation having a spiritual purpose. Confusion has arisen and impertinent questions are being posed. This assertion only definitely takes account of organisations of a spiritual character, but that does not prevent the public from accusing Krishnamurti of being against all organisations, which has obliged him to declare that he necessarily makes use of posts and telegraphs.

A thoughtful conservative will nevertheless see in these declarations an anarchist tendency, whereas an extremist of the opposite party will exploit this declaration, badly interpreted, in favour of his convictions. But Krishnamurti is not concerned with the destruction of public institutions. He concedes to the State the care of the material administration of a nation, but he refuses to accept it as a moral force: he demands for the individual the right to choose freely and without the intervention of an external authority, the direction

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which he desires to follow within. Revolt, deliverance, liberty, are those of the spirit. For him, to revolt, to become free, does not mean to attack primarily the legal institutions of a country, but to dispense from within with all crutches, with all help, with all shelter, with all authority. The first gesture must not be external but a destruction of our own prejudices, of our own limitations, of our own desires to dominate. That is the starting point.

Having reached the moment of his deliverance man will become a new being for whom the world will have taken on a new meaning. What this new being will do when that moment has arrived only he himself can tell; to prophesy or to guess would be a vain speculation. Let us occupy ourselves with the future, yes, but only in so far as it is contained in the present moment.

The *individual* (which means for each one *himself*), *here at the present moment*, thus is our preoccupation and our task clearly defined. We are not permitted to evade the issue by postponing it to a nebulous future where everything will be miraculously arranged for us. Neither have we to concern ourselves with the duties of our neighbours towards ourselves. It is *our* conduct, *our* attitude, *our* daily life that must be made perfect, that is to say, brought to that point where the transitory is in harmony with the eternal. And it is precisely the transitory which will allow us to recognise the eternal. Simplify. Not embarrass ourselves with useless speculations, but go direct from one essential point to another essential point, without losing ourselves in the labyrinth of sidepaths.

The life of the spirit demands its rights with as much insistence as that of the body. A starving man does not ask what the Africans of Timbuctoo are eating at this moment, nor what he himself will be eating ten years hence; he wishes to eat immediately. If the hunger for truth is equally cruel it will make us reject everything that distracts from and everything which postpones its satisfaction. We notice here how Krishnamurti insists upon the necessity of making clear to oneself the application of the word "essential", and then deliberately to choose. He invites each one to examine what really seems to him to be of primary importance. Is he seeking material

wealth, popularity, glory? Or spiritual perfection, liberation? Above all, do not let us confound them with each other or try to attain or to play with both. As every being is completely free, as no judge is going to pronounce on his merits, he can in all security seek to discover his true tendencies, without lying to himself in order to acquire an illusory tranquillity of mind. Let him therefore determine the object of his search and then pursue it with all ardour. The only real evil is to lie to oneself, to attempt to reconcile the irreconcilable. The wisdom of Krishnamurti shows itself in this straight line without compromise, in the convergence of all tendencies toward the essential point. A burning desire is the only necessity for such concentration. It depends on us, and no spiritual guide can assist us in this. Established rules of conduct, systems, can only satisfy one who is looking for an answer from without. But experience lived can alone give an answer from within which will be of lasting value. It is this discovery, this intimate revelation which must direct us, it is our alert vigilance, which must be our true guide, warning us throughout the day of the errors which we have committed. There are no pre-established laws to guide the spirit. The spirit makes its own laws and blows where it will. The accomplishment of our task will prove to us that we have known how to perceive this voice of Life. Truth must be discovered: no beaten track leads to it. The world of Truth is, in each individual case, a world not yet discovered. That does not mean that this exploration is necessarily doomed to chance, chaos, or anarchy. On the contrary order governs it, but its own peculiar order and static, temporary values are replaced by eternal values which are dynamic.

It is the present moment which holds them. It is in this moment that we shall discover the world of Truth, invisible and yet real, near, but inaccessible to the one who lives absorbed in the past or lost in the future.



What is there of new in what Krishnamurti is saying?

The expression of his experimental discovery. But it loses its

sense of novelty unless it is seized upon by minds ready to make an analogous experiment. Old bottles contaminate new wine, and those who have "grown wise in childish things" are incapable of perceiving this new freshness. Only those who are rebels in spirit, who can only be satisfied by the destruction in themselves of the ancient order, will be able to respond to this new breath of the eternal spirit.

This is what Krishnamurti himself says on the subject:

"Those who wish to understand my point of view, who have a desire to attain that which I have attained, can in no manner compromise with the unrealities, with the unessentials that surround them. Through their own ecstatic desire to attain they must impose on themselves the self-discipline of which I am going to speak. I want this perfectly understood. Of what use is a vast horde of people who always compromise, a vast number who are uncertain, vague, frightened, doubtful? If there are three who have become a flame of Truth, who are a danger to everything around them that is unessential, those three and I will create a new understanding, a new delight, a new world. I am going to find one or three or half a dozen who are absolutely certain and determined, who have finished with all compromise. The rest will follow leisurely at their convenience, because they needs must suffer more, learn more.

"Man being free, is wholly responsible to himself, unguided by any plan, by any spiritual authority, by any divine dispensation whatsoever. As he is free, he is, by that very freedom, limited. If you were not free, you would have a different world from that which exists at present. As the will in everyone is free, it is limited, and because the self is small, without determination or purpose at the beginning, it chooses, it discriminates, has its likes and has its dislikes. In the removal of that limitation, which is self-imposed on the self, lies the glory of the fulfilment of the self, the freedom of the self.

"This attainment is not brought about by ecstasy, nor does it lie in the abandoning of oneself to works or to meditation, or in the blind following of another, or in the immolation of oneself to a cause. Because the "I", the self, is in process of achieving, it is creating

barriers between itself and its fulfilment, by its eagerness, its struggles, through fear, through innumerable complications. To remove these barriers of limitation, you need constant awareness, constant watchfulness, constant self-reflection, which must be imposed on yourself by yourself, never by another. But if you discipline yourself unconsciously, without knowing where you are going, that self-discipline itself becomes a barrier. Understand the purpose of life, and from that very understanding will arise self-discipline. Self-discipline must be born out of the love of Life — vast, immeasurable, whole, unconditioned, limitless, to which all humanity belongs. Because you love that freedom which is absolute, which is Truth itself, which is Life eternal, which is perfection, which is incorruptibility, which is harmony; by the very force of that love, your self-discipline will make you incorruptible; so you must nourish that love. The incorruptibility of the self is the perfection of life.

“Till man is made incorruptible by himself, he will know no happiness, he will be held in the bondage of friendship and the fear of loneliness. The weariness of strife will still hold him. Men must be created who are great in the serenity of harmony. Such men must be born in you. Such men must give rise to new transformations, must become a flame to burn away the dross of unreality and create that terrific energy which will be a danger to all unessential, childish things.

“To become such men you must live in the eternal now, in that moment of eternity which is neither the future nor the past. In you must be concentrated that understanding, that immense power which shall destroy the unrealities, the unessential things that surround the self. Such men by their lives will create a new world, a new understanding. It is your life that matters, what you do, what you think, not what you preach, not in what manner you cast a shadow on the face of life.

“All this may seem immense, vague, uncertain, impossible to achieve; but you must go after it, even though you are weak, even though you have your perplexities, your loneliness, your complexities — these are all small as compared with the everlasting.”

NEWS LETTER FROM BENARES

Krishnamurti has now been staying in Benares for nearly a month. He always enjoys his stay in this city because he is in the midst of a large number of young people, both boys and girls, from our schools here. And there is a great variety in the life of the place. There are musical gatherings, dramatic entertainments, social functions such as tea and dinner gatherings, games of various kinds, over and above the usual lectures and talks, discussions and question-and-answer meetings. The type of boy and girl that is being trained and developed here is already well recognized in this part of India as very desirable — one to cultivate for the future growth of this country. The real value of the schools from the point of view of Krishnamurti is that groups of young people will grow up, he hopes, who have not been trained and educated through fear, rules and regulations, doctrines and traditions, but who have been allowed to develop fully, in the direction of their own uniqueness, through interest and enthusiasm, and who realise that the best life is the good life, and the good life is that which leads most quickly to the fulfilment of all life. It is hoped that in this way a race of people will develop and spread throughout the country — people who will carry on the spirit of the fulfilment of life, not through dogmas and the creation of an organized religion, but by the virility of their own lives.

The Camp here was held from the 7th of November to the 14th. Krishnamurti gave four talks, and three question-and-answer meetings were held. Only one Camp-Fire meeting was arranged, so as to avoid making this into a ritual. No talk was given at the Camp-Fire, but people sat round the fire and the boys and girls of the school sang some beautiful songs.

In his talks, Krishnamurti put forward his constructive ideas with regard to attainment, which he has been impressing on us for over a year. He gave a brilliant exposition of his meaning as to the poise between reason and love. In the question-and-answer meetings it emerged that the difficulty of people was not so much

with regard to the value or otherwise of ceremonies, but the attitude of Krishnamurti towards *Gurus* or Masters. He uncompromisingly maintained that, unless one created within oneself the intense desire to attain, no Master or *Guru* could help, and if one has the intense desire, then — not only the *Guru* or the Master, but — everyone and everything will help. Another difficulty was the feeling among many that they were like lost sheep and did not know what to do, because of the dissolution of the Order of the Star. But it would appear that many went away from the Camp convinced that no action which relies for its activity and energy on an outside organization or source can be of real value, but one which is awakened from inner conviction is of true creative value. They went away with the realisation that the dissolution of the Order of the Star had not ended their responsibility, but rather increased it a hundredfold and, in so far as it did that, in so far as it resulted in spontaneous life and activity, the dissolution had been a truly creative step.

During the Camp it was announced that all the work in connection with Krishnamurti in India had been taken over by the Rishi Valley Trust, a legal body which was formed last year for this purpose. This mechanism will have three departments:

1. *Propaganda*: It will deal with all activity in connection with camps, lectures, sale and distribution of Krishnamurti's books, pamphlets and other literature both in English and in the Indian languages.

2. *Education*: It will deal with educational problems in connection with the institutions directly under the Rishi Valley Trust at Benares and Madanapalle.

3. *Finance and General Administration*: It will deal with the collection of money for the Trust, and all legal and other business transactions that may be necessary.

^ ^ ^

An experiment was tried of having two discussion meetings at which the audience was asked to criticise, both favourably and

unfavourably, all the aspects of Krishnamurti's point of view towards life. The criticisms were:

- (a) that Krishnamurti gave us nothing to do;
- (b) that since he tells us that we are free, he does not give us any incentive to achieve;
- (c) that since the Masters, being great beings, have far more experience and attainment than we have, they can surely lead us to attainment if we follow them.

Needless to say, these criticisms were fully answered by other members of the audience.

An educational meeting was held at which Krishnamurti was asked to give some of his views with regard to education. The chief points that he laid stress on were:

- (a) that the teachers must be fully-integrated personalities and must have glimpsed, and even partially attained, the purpose of life;
- (b) that fearlessness, initiative and adventure should be the spirit pervading a school;
- (c) that teachers and the boys and girls should live, not as in a rigid organization, but as in a community or in a family. The teacher will then know the whole of the boy or girl, and the boy and the girl will know the whole of the teacher — not merely a part of him;
- (d) that since men and women have to work together in the world, boys and girls should be taught to work together from their childhood, so as to avoid complexes and false ideas;
- (e) that the creative spirit should be inculcated through manual work of various kinds.

There were two social gatherings during which Krishnamurti had the opportunity of coming into personal contact with people. There was an entertainment, musical and dramatic, provided by the young people; and I showed the cinema films of the Ojai and Ommen Camps, which brought to them, to a certain extent, the spirit of those Camps.

The Camp on the whole was quite different to the one last year, as people were not in a sensational frame of mind because

of the views of Krishnamurti concerning ceremonies, traditions and religions. There was, on the other hand, a spirit of peaceful and quiet effort to understand and realise the constructive aspect in Krishnamurti's point of view.

Since the Camp, Krishnamurti has had some interesting talks and discussions with the teachers and boys here.

As at present arranged, he will leave India for Europe, on his way to California, sailing from Bombay on the 1st of February by the SS. *President Wilson.*

— *Yadunandan Prasad.*

T H O U G H T S O N L I F E

Life does not breathe twice in the same way, no two leaves are alike, one smile is different from another, and the river of tears has no even flow. We must plunge into Hades to learn the motive of our neighbour's doing, and we must be friends of the stars to know the secret of rest. We must remember again our forgotten dreams to know the longing of our soul, and we must watch a kitten at play if we would understand aimlessness and its beauty and poise. Life's paths are steep and narrow, up they go and down again, and sometimes they end in a wilderness. There are no resting places, and he who walks does not look for them either. None wants to rest on the rocks or on the sands of the desert. What makes one run like a fool along these lonesome paths? It is not even that one imagines to have heard heavenly music far away and stumbles along to find the Musician. Life is in us and hurries us along. There is no beginning and no end of it, and the further we go the more breathless we become and the more shapeless. We shall have to shed all shapes and assume eternal BEING — which is consciousness — as our only existence. Then there will be no stony lonely roads and no desperate race before the whip of Life. And yet, eternal BEING might be as restless a race on its plane as our running among the shadows of our understanding. Who knows? And whoever does know cannot give of his knowledge to the ignorant. The winds of the high mountains are fierce, and their noise swallows up the call of the Liberated.

— *S. G.*

E D I T O R I A L

Krishnamurti insists — indeed it is the keynote of all his teaching — that only by establishing his goal for himself will man succeed in bringing order out of chaos, both within himself and in the world at large. The realisation of this goal, and the unswerving pursuit of it, will alone enable him to solve his problems and to overcome his sorrows. In other words, man must set aside those things which up till now have governed his existence — established customs and codes hallowed by tradition, gods, mediators, spiritual authorities of all kinds. Instead of turning outwards in order to find truth, he must look within. Instead of depending for his happiness upon outer circumstances he must find it within himself. Instead of leaning upon others, and thus increasing his weakness, he must develop his own strength. Instead of being ruled by the past and allowing it to stifle the present, he must draw his inspiration from the future, from the goal he would attain, and allow it to illumine the present.

* * *

What is this goal? Krishnamurti tells us that the goal is the same for all, for all must come to the same fulfilment of life. That fulfilment of life is perfection, and perfection is synonymous with eternal happiness because it implies liberation from the yoke of experience. Experience is necessary for growth, but only as experience is mastered does achievement become possible.

Now it is obvious that, even if perfection be the goal for all men, it cannot be the *same* perfection for all men. Individual uniqueness must exist in perfection as well as in imperfection. *Sameness* in perfection would be dreary to contemplate, but obviously this is not what Krishnamurti means, for life expresses itself differently in every individual manifestation, in every kingdom of Nature. The daisy will fulfil its destiny by becoming the perfect daisy, not by acquiring the colour, the perfume, and the shape of the rose. The beauty of the lion is in its strength and pride; of the

greyhound in its swiftness; of the dog in its faithfulness; of the ant and the bee in their obedience to the law of the community. The perfection of the diamond is in its crystal clearness; of the ruby and the emerald in their depth of colour. None but a fool would imagine that the world would be more beautiful if all the expressions of life were uniform instead of diverse. The fulfilment of all life must be the outcome of the fulfilment of each separated unit of life. Until all have fulfilled their purpose and destiny, life as a whole cannot be complete, and it is only as individuals that we can complete and fulfil the life within us. We cannot grow towards perfection collectively. This is why Krishnamurti insists so strongly on individual uniqueness and individual development. This is why he says that no Church, Society or organisation can lead to truth, for truth, to him, is the fulfilment of life.

* * *

And what is perfection in human nature? Have we any standard by which to judge it, any knowledge which will help us to discern it? In judging of perfection in the lower kingdoms of Nature it takes an expert to judge truly. The man capable of judging of the perfection of the diamond may be useless as a judge of pigs or of dahlias.

But every man thinks that when it is a question of human perfection he is entirely qualified to pronounce on it. Every man assumes as a matter of course that he would be able to recognise and to appraise "the man made perfect". What justification is there for such an assumption? If he is incapable of judging of what constitutes perfection even in the lower kingdoms of Nature, how much less is he capable of judging of perfection in the higher realms of the spirit?

The Christian conceives of the Christ as the perfect man, but that conception is not based upon historical fact or personal knowledge, but upon a theological idea. His perfection is assumed on the ground of his divinity, not on the ground of his humanity. It is quite possible to conceive of a perfect man who in no way

would resemble the Christ, just as it is possible to see a perfect dairy which in no way resembles a perfect rose.

It is generally assumed that the perfect man must have all wisdom, all knowledge, all power as well as all virtue. But why? Human perfection is not necessarily synonymous with omnipotence or omniscience. If it were, the goal of human perfection would be the end of all evolution, whereas probably it is only a point in the eternal circle of life.

Questioned as to whether the word "goal" does not imply a finality, an end and therefore stagnation, Krishnamurti replies: "When I use the word 'goal', though it has a limited sense, I do not mean an end as such. It has no beginning and no end. It is the limited mind which puts a limitation on life." He also says: "When you are walking towards something, that is progress; but when you enter into that towards which you have been progressing, progress of one kind ceases and a different kind of progress, a different kind of perfection, begins. While you are walking towards the eternal there is the desire to be perfect; but when you enter into harmony with the eternal, this progressive perfection to which you have been accustomed ceases."

Ceases, yes, but what follows from that cessation? A wider and more extended view of that eternal "being" which knows neither beginning nor end?

* * *

"Truth is a pathless land", says Krishnamurti. Therefore no one can lay down for another the path by which he shall attain it. Neither can any man see for another his vision of perfection. Each must have his own vision and carve his own way to its attainment. At our present stage, we live by our experiences and the idea of being beyond experience conveys to us the thought of negation, of cessation, of death. But while we are still held in the grip of experience, we cannot fully express the life within us. Our energy is spent in battling against the bars of our prison house. To be free, to be perfected, to be beyond the yoke of

experience, must be to live at that high tension of perfect poise, of complete control, which Krishnamurti characterises as "true creation". Only as we are becoming truly creative are we truly living.

The expressions of life are the reflection of the life within. If the life within is not yet pure, strong and free, the expressions of that life will of necessity be weak, ugly, maimed and distorted. Each man must be his own saviour, as he alone can set free the life within himself and shape the expressions of that life to the vision which he alone can see. The vision, the goal of each man is unique, and so also must be the realisation of that vision. No man can purify the source of life for another, and therefore no man can radically change another or save another. We are naturally influenced more or less by our circumstances and environment, for as a great scientist puts it: "Living always implies a give-and-take between the creature and its surroundings, or, to put it more technically, between the organism and its environment. Indeed, we might call this the unending problem of life, — to establish and keep up good relations between the living creature and its surroundings."*

The purpose of living, according to Krishnamurti, is to become master of your environment. That is what perfection means; and when we have realised it, it is not that we may stagnate, but that for the first time we may make full use of all our faculties, of all our circumstances, of all the expressions of life which hitherto have been our masters. To be liberated within is to be liberated from all the compulsions of the without, and that is why perfection means liberation, means the fulfilment of life and nothing else.

* *Modern Science*, by J. Arthur Thomson.



OMMEN STAR CAMP 1930

GENERAL INFORMATION

7TH INTERNATIONAL CAMP AT OMMEN (O.), HOLLAND

Tuesday 29 JULY to Thursday 7 AUGUST 1930

I. PRELIMINARY PROGRAM

Tuesday 29 July ARRIVALS. No arrivals will be admitted to Camp after 20 o'clock. Dinner is at 6 o'clock.

Wednesday 30 July OPENING of the Camp.

Other Days: Morning Lecture, Final Camp Program

Afternoon Free, 15 to 18 hrs.

Evening Camp Fire, 18 to 21 hrs at Camp.

Sunday 3 August: VISITORS DAY. Please see announcement in July in *Avian International Star Bulletin*.

Thursday 7 August: DEPARTURES.

II. REGISTRATION

IMPORTANT NOTE: THOSE WHO INTEND TO REGISTER FOR THE CAMP SHOULD WRITE IMMEDIATELY TO THE CAMP DIRECTOR IN THEIR VICINITY AND AS SOON AS POSSIBLE OF THE INFORMATION AND ASK FOR REGISTRATION BLANK AND FULL INFORMATION ABOUT REGISTRATION. THE ACTUAL APPLICATION FOR REGISTRATION, WITH FULL PAYMENT, MUST BE RECEIVED BEFORE 15 JUNE.

1. CAMP AGENTS: For convenience of registration, Agents for the Ommen Camp have been appointed in various countries, of which a list will be found at the end of this Information. Registrations should be made through them.

2. CONDITIONS: Registrations are subject to acceptance by the applicants of the Camp Rules and Regulations and to the approval of the Board of the Starcamp Foundation.

3. REGISTRATION FEE: Dutch Fl. 40.— for the ten-day period. For this fee an ordinary camp bed in a tent with other people, and vegetarian meals, are provided. Details concerning registration for shorter periods may be had from the Camp Agent.

4. FEE FOR OFFICE EXPENSES: A fee of not more than Dutch Fl. 1.50 (about £0-2-6) may be charged for registration, at the discretion of the Camp Agents, to cover office expenses, etc.

5. LATE-REGISTRATION FEES: For applications received after 15 June until 30 June, Dutch Fl. 5.— extra will be charged.

6. CANCELLATION REFUNDS: For cancellations *received* before 1 July, Dutch Fl. 35.— will be refunded. Charges for special accommodation and the late registration-fee will be refunded in full. No refunds for cancellations after 30 June.

7. REGISTRATION TIME LIMITS: Registration is open beginning 1 February and ending on 30 June inclusive. Applications *received* after 30 June cannot be accepted. The date on which full payment for registration is received counts as the date of receipt of registration.

8. MAXIMUM ATTENDANCE: Registration for the Ommen Camp is, for 1930, limited to three thousand (3000). It is advisable to register as soon as possible after 1 February.

9. SPECIAL REQUESTS: No guarantee can be given regarding special locations for tents or beds, and applications *conditional* upon such concessions cannot be accepted.

10. REGISTRATION OF CHILDREN: For each child (7 to 18 years) accompanying its parents, a registration fee of Dutch Fl. 25.— is charged, plus extra charges if any. For children in the Family Section, please see Paragraph 14.

11. OWN-MENAGE CAMP: For Own Menage Camp registration, please apply direct to the Camp Manager, Eerde, Ommen, Holland. Only exceptional cases will be considered.

III. ACCOMMODATION

12. SECTIONS OF THE CAMP: The Camp is divided into four sections: (a) *Ladies' section*; (b) *Men's section*; (c) *Married section*; (d) *Family section*. Special tents may be had in any one of these sections; please see Paragraph 15.

13. MARRIED SECTION: Those registering for the Married Section must pay the extra charge for a special tent; please see Paragraph 15. There are, of course, no ordinary tents in the Married Section.

14. FAMILY SECTION: The Family Section has been set apart for those who have many children, and who do not register in the Own-Menage Camp but will have meals with their children in the dining-tents as usual.

This section is located near the Own-Menage Camp, and there will be a children's playground connected with it, supervised by a volunteer attendant. Parents will, of course, be held responsible for the conduct of their children. Registration for the Family Section is the same as ordinary registration (see Division II); but for family groups of less than five persons the usual rates for special tents must be paid — please see Paragraph 15. If five or more persons comprising one or more family groups are to live in one tent, there is no extra charge for a special tent.

15. **SPECIAL TENTS:** Special private tents may be reserved by payment of an extra charge according to the scale of prices below. This payment, together with a statement of exactly which size of tent is wanted, must be sent with the application for registration.

		<i>Large Tents</i>	<i>Small Tents</i>
One person	for Camp period	Fl. 30.—	Fl. 20.—
Two persons, each	" " "	" 20.—	" 15.—
3 or 4 persons, each	" " "	" 15.—	—

16. **OWN TENTS:** Those who intend to bring their own tents to the Camp must notify this on their applications for registration. Own tents are to be sent in advance, *securely labelled*, and should reach Ommen not later than 10 July. As these tents usually take more than the ordinary space, an extra fee of Dutch Fl. 10.— must be sent with registration application. They will be pitched by the Camp Staff, and camp-bed and mattress will be provided.

17. **LODGINGS OUTSIDE THE CAMP:** Reservations for rooms outside the Camp must be made *only* through the American Express Company, Beursplein, Rotterdam, Holland. Before such reservations are made, the full registration fee of Dutch Fl. 40.—, plus Dutch Fl. 30.— for room charges (ten days or less), must be sent with the application for registration, and a receipt obtained for the total amount. The number of this receipt must be notified to the American Express Company. All correspondence concerning rooms should be sent to the American Express Company and *not* to the Camp Manager, to hotels or to private houses. Neither the Camp Manager nor the American Express Company can assume any responsibility for the quality of rooms, but the best possible arrangements will naturally be made. Each duly registered person living outside the Camp grounds will be entitled to a camp bed in an ordinary tent in the Camp *if this is asked for when registration is made*.

18. **CAMP HUTS:** Those who hold Letters of Occupancy for the Camp huts must state in their registration application the names of those who will occupy their huts.

IV. CAMP NECESSITIES

19. **CAMP OUTFIT:** Cup, plate, spoon, fork, knife, electric torch, sheets, blankets, pillowcase, soap, towels, etc. Any of these articles may be bought at the Camp Shop. Nights are cold even in July. Blankets may be rented at the Camp Storehouse, *but only in exceptional cases*.

V. ARRIVAL AT CAMP, AND LUGGAGE

20. **TRAIN ARRIVALS:** To prevent congestion, those arriving at Ommen station by special trains are requested kindly to remain in their seats with their luggage until they are asked to leave the carriage. Special coaches bringing travellers to the Camp remain at Ommen and will be emptied one by one in order to prevent congestion on the small platforms.

21. ARRIVALS FOR HOTELS OR LODGINGS: Those staying in hotels or private houses must report at the special registration office at Ommen station (please enquire on arrival), which should be visited before proceeding to rooms or to the Camp.

22. ARRIVALS FOR OWN-MENAGE CAMP: Arrival registration for the Own-Menage Camp should be made in the General Registration Tent near the main entrance of the Camp. Luggage will be transported to the Own-Menage Camp by motor lorries, but only if provided with the special Own-Menage label (*yellow*).

23. MOTOR TRANSPORT: For motor transport to Camp on arrival a charge of Dutch Fl. 0.50 will be made, to be paid to the bus-conductor. The same amount will be charged again at the time of departure.

24. LUGGAGE LABELS: Luggage labels, of the proper colour for the section of the Camp for which application is made, will be furnished upon registration. The use of these labels, as specified below, will save time and trouble in getting the luggage at the Camp.

For <i>Ladies' Section</i>	<i>White labels</i>
„ <i>Men's Section</i>	<i>Blue labels</i>
„ <i>Married Section</i>	<i>White-and-Blue labels</i>
„ <i>Family Section</i>	<i>White-and-Orange labels</i>
„ <i>Camp Huts</i>	<i>Green labels</i>
„ <i>Hotels and Outside Camp</i>	<i>Pink labels</i>
„ <i>Own-Menage Camp</i>	<i>Yellow labels</i>

All luggage should be *securely* labelled. Although the greatest care is taken, the Ommen Starcamp Foundation cannot be responsible in case of loss of luggage.

25. REGISTERED LUGGAGE: All registered luggage should be marked Ommen (O.) and *securely* labelled with: name of owner and number of registration receipt. Luggage of only one person should be registered on each railway receipt, as otherwise quick and accurate distribution in Camp is impossible.

26. ADVANCE LUGGAGE:
Luggage sent in advance must arrive in Ommen before 10 July and should be clearly marked:

FRANCO BESTELGOED	Owner's Name STAR CAMP, OMMEN (O.), HOLLAND
Registration Receipt No.	

The reception of furniture cannot be undertaken except by special arrangement, by correspondence, in advance.

27. STORAGE FOR WANTED LUGGAGE: There will be a place for storing big luggage which will be accessible daily during certain fixed hours (see Camp Program on arrival). Such luggage should be provided with: name of owner, number of registration-receipt, and the word **WANTED** in very large letters (at least 2 inches high) on a special label.

VI. FACILITIES IN CAMP

28. POST AND TELEGRAPH: There will be an official village Post Office at the Camp, but campers are earnestly requested to have forwarded to them, at the Camp, as few letters and papers as possible.

29. **BANKING, MONEY-EXCHANGE, TOURIST OFFICE:** The American Express Company are the financial and travel agents for the Camp. At the office of this Company in the Camp, notice boards are displayed containing rates of exchange and the 1st, 2nd, and 3rd class fares to the principal cities in Europe. All complaints about rates of exchange and travel fares should be reported promptly, during the Camp, to the Camp Office, *with full date and particulars*; but no help can be guaranteed after the closing of Camp.

30. **CASHING OF CHEQUES:** Bank drafts not exceeding £50-0-0, if properly drawn by a well-known Bank, will be accepted or cashed by the Cashier of The American Express Company during Camp. *No personal cheques will be accepted.* Attention is drawn to the convenience of the American Express Travellers Cheques.

31. **LAUNDRY:** A laundry tent is provided in which people may wash and iron their clothes. Washing of clothes in the bathrooms is not permitted.

32. **GARAGES:** Motor car shelters near Gate A or C may be rented at Fl. 24.— (£2-0-0) for the Camp time. Requirements should be stated and the relative fees paid at the time of applying for registration. No garages will be available unless reserved beforehand in this way.

VII. REQUESTS AND REGULATIONS

33. **NO ANIMALS:** No animals or pets may be brought to the Camp.

34. **UNREGISTERED CAMPERS:** People found harbouring unregistered persons in their tents will be asked to leave the Camp with their guests.

35. **ILLNESS:** Persons who are seriously ill or suffering from serious diseases cannot be admitted to the Camp.

36. **MOTOR CARS:** Except on the day of arrival and of departure, motor vehicles will not be allowed inside the Camp area.

37. **PRIVATE SECTIONS FOR MEN AND WOMEN:** During the Camp the tents in the Ladies' Section are strictly private, as are also those in the Men's Section. Visits from one Camp to the other are prohibited because of inconvenience to other tent occupants. The Married Camp is provided for married couples; please see Paragraph 13.

VIII. VOLUNTEER WORKERS

38. **FORE- AND AFTER-CAMP:** Only workers *invited* by the Camp Manager may attend the Fore-Camp and the After Camp. No one without this special invitation will be admitted before 29 July or allowed to remain in Camp after 7 August.

39. **CAMP-SERVICE:** As there is a large amount of work to be done in the Camp, and as the Camp is only made possible by efficient and thorough volunteer help, we hope that everyone will be eager to undertake some part of it. In order to know in advance what help we shall receive, those who really wish to help are asked kindly to select what they will do from the list of activities given below, and to indicate this by the number in their applications for registration.

If an insufficient number of helpers volunteer, everyone in the Camp under the age of sixty may expect to be called upon to help in the Camp work.

CLASSIFICATION OF CAMP WORK

CLASS	WORK	HOURS	REQUIRED
1:	Those willing to do any work at any time, as needed, and to miss a lecture or other Camp event if necessary.		
2:	Those willing to do any work <i>except</i> at lecture times.		
3:	Kitchen and dining tents	7—10 a.m.	100
4:	" " " " "	12—3 p.m.	100
5:	" " " " "	5—8 p.m.	100
6:	Supervision during bath hours	6—8 a.m.	6
7:		8—9 a.m.	6
8:	Inspection of bathrooms and sanitary installations	Frequent inspection during the day	3
9:	Ushers (stewards for lecture tent, etc.)	During lectures	20
10:	Transport of food	During meal hours	25
11:	Stenographers and typists in office	Morning	2
12:	" " " " "	Afternoon	2
13:	Telephone	8—10 a.m.	2
14:	" " " " "	10—12 a.m.	2
15:	" " " " "	12—2 p.m.	2
16:	" " " " "	2—4 p.m.	2
17:	" " " " "	4—6 p.m.	2
18:	" " " " "	6—8 p.m.	2
19:	Stenographers for lectures (only experts)	During lectures	10
20:	Nurses for Hospital	Hours to be fixed by the Staff	12
21:	Office Messengers	8—11 a.m.	2
22:	" "	11—2 p.m.	2
23:	" "	2—5 p.m.	2
24:	" "	5—8 p.m.	2
25:	Baggage tent (strong men)	Every other day	10
26:	Canteen: sub-managers and assistants	All day except during lectures	44
27:	Canteen Service (boys)		20
	" " (girls)		20
28:	Bus conductors	Days of arrival and departure, all other days principally morning and evening	12
29:	Guides	Only day of arrival	30
30:	Gate keepers	Alternating, 8 a.m.—1 p.m. one day and 1—6 p.m. next day	100
31:	" "	Evening, 6—10 p.m. every other day	9
32:	" "	Night, 10 p.m.—8 a.m. May sleep when no-one wants to enter Camp	12
33:	Day-Guard	Hours: 6 a.m. — 2 p.m. or 2—10 p.m. Once, if enough volunteers. Also to report every day at 2 p.m. for possible extra duty	60
34:	Night-watch (volunteers must know English or Dutch)	During 4 hours, only one night out of three, if possible	36

35: Emergency squad (in case of storm or fire). Only those experienced in handling emergency difficulties . . .	To report as soon as emergency signal is given	50
36: Post-office assistants (only Dutch members wanted)	During post-office hours, 12-1 p.m. or 4:30-6 p.m.	25
37: Lost and Found	11:30 a.m. — 12:30 p.m. 4-5 p.m.	4
Only volunteers who speak Dutch and several other languages.		
38: Technical experts		4
39: Experienced game-leaders	Afternoons	10
40: General Reserve (willing to do any work at hours when there is work to be done. Meeting for arranging work every morning at 9:30.		
41: " " " " "	6-8 a.m.	3
42: " " " " "	8-10 a.m.	3
43: " " " " "	10-12 a.m.	3
44: " " " " "	12-2 p.m.	3
45: " " " " "	2-4 p.m.	3
46: " " " " "	4-6 p.m.	3
47: " " " " "	6-8 p.m.	3
48: Care of flags " " " " "	8-10 p.m.	4
49: Cleaning of offices	Morning and evening	2
50: Motor service (for those owning motor cars)	Early morning	8
51: Storekeeper's Assistants	Any time during the day when required by Camp Management. Hours to be fixed later	3

CAMP MANAGER,
OMMEN STARCAMP FOUNDATION,
OMMEN (O.), HOLLAND

OMMEN STARCAMP FOUNDATION

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OJAI CAMP 1930

24th MAY to 2nd JUNE inclusive

1. Registration for the Camp is not restricted to members of any organisation but is open to everyone.
2. Registration may be made for three or more days, at the rate of \$5 a day for one person; but for a period of 7, 8, 9 or 10 days the maximum charge will be \$30.
3. Registration for ten days for children under twelve years, \$15 each. For young people twelve to eighteen years, \$20 each.
4. For special single tents, if desired, a fee of \$5 *extra* will be charged.
5. For those who do not require tent accommodations, reservations for meals only at the Camp may be made at \$1.50 a day for one.
6. As at present planned there will be no pre-Camp meetings at the Oak Grove, Ojai Camp.
7. Early registrations will be of great help to the Management.

For complete information, please write to:
OJAI CAMP, Ojai, California, U. S. A.

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